/27 cont./

*24/
36/

15. The complete lack of fertilization methods among the Indians of the Amazon forest is well known. It is only when fallow plots are burned that the depleted soil derives some fertilizing elements from the ashes.

has to seek new sites farther out and set up his gardens ever farther away, so that, after a certain period of time, the Indian group actually lives far from its source of subsistence, until the Indians themselves find transportation of the crops to their homes difficult. Then comes the time to move the village to another /28/ more favorable location. On such occasions, the original (and no doubt the most fitting) form of this reciprocal relation of garden and village becomes apparent.

When a move takes place and a new village is built, the latter [422] lies in the center of the new garden plot of the tuxaua, or chief of the group. The traditional shape of the garden plot is rounded, as already mentioned. In the center of it, the plaza of the new village is cleared, also in rounded shape. Within it, the houses are laid out [342] in a square: the men's house or shed (hoksa), open in front to the [346] east, with the house of the ancestral spirits (kadukc) alongside it; the oval houses for women and children (hok-a) to the right and left; and the square is closed with another hok-a on the east side, if need be.

/Figure 3 appears here./

[421] The nucleus thus formed becomes a new center of the tribal group, of the clan or sib. The garden plot and the village thus form a unit, with the village standing within the first plot. In the years that /29/ follow, the garden plots expand outward. And if the soil is not suitable, the garden is moved farther out, ever farther, until, after a number of years, the need is felt to transfer the village and start all over again. Thus originate the cycles of intraterritorial group migrations.